10: Marshall M-5 (ca. 1910) 1945 AP1 Burma
Karen AP7

● 291

Karen Woman

(opposite page 1)

10: Marshall M-5 (ca. 1910) 1945 AP1 Burma
Karen AP7

[291]

Karen Man

0: Marshall M-5 (ca. 1910) 1945 AP1 Burma
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Mr. Brayton a little later did the same for the Pwo dialect. The desire to read and to have an education arose among the Karens who became Christians, and as the Sgaw tribe has come into the Christian Church in much larger numbers than the Pwo it has consequently developed a larger literature. The greater part of this is of a distinctly Christian nature, designed to promote the spiritual life as well as to give general information. The people have not had time to create a modern literature of their own although a small beginning had been made before the Japanese invasion. No doubt out of the hardships of these war years a new literature will be born.

VII

DRESS

The Karens had a distinctive dress in their primitive state. Not only was there a national style but each individual village in the hills had its distinctive variations which marked a man's origin.

The general dress of the Karens was an uncut garment made by sewing together two breadths of cloth as they came from the rude loom, leaving a hole in the middle of one end for the head and two small holes at the upper corners for the arms. It was made of their own home-grown cotton, which was raised, carded, spun and woven, as well as dyed, by their women-folk. The ground was usually white as it came unbleached from the loom. They interwove decorations of red and sometimes of black.

Among the Sgaw Karens the smock (called a *Hsay*) was white with a wide lower border of red. The garment reached from the shoulders to the calves and was the only bit of clothing worn. It was large and

10: Marshall M-5 (ca. 1910) 1945 AP1 Burma
Karen AP7

291 roomy so that a man could squat down and pull his knees up inside the garment. Sometimes it was folded around the loins as its wearer squatted on the ground or mat. On cold mornings extra warmth was obtained by wrapping a blanket round the body, either a thick one of the same hand-woven cotton, or one of wool bought from some bazaar.

In the Toungoo Hills, the Bwè and other tribes usually wore a shorter smock, with all kinds and variations of stripes, which would hardly reach to their knees. They covered their legs with baggy Shan "bombies" or pants, usually black in colour.

291 For a number of years the Karens on the plains and
177 in the towns have worn the usual Burmese dress consisting of a *longyi* (skirt) with a white jacket in the warm weather and dark thick imported clothing in the cold.

562 The usual dress for the women has been the *longyi*,
291 worn over the lower part of the body and a shorter *hsay*
286 or smock over the upper part. The former was woven by the women themselves but the latter was often of imported cloth, usually black. Sometimes black velvet was used for the smock. Among the Sgaws the finest smocks were made of homespun black or dark blue cloth and were trimmed with rows of Job's Tears, the white seeds that grow readily in their plantations. Otherwise, bits of blue or red ribbon or strips of cloth were used for
301 ornaments. Often many strings of beads were wrapped
751 about the neck, some of which were supposed to have magical value to ward off evil spirits.

586 The women of the villages near Thandaung among
291 the Bwès, or Mopghas as they call themselves, wove very
178 elaborate skirts in which a number of colours were beauti-

[462]

10: Marshall M-5 (ca. 1910) 1945 AP1 Burma
Karen AP7

(19)

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[482]

Karen woman's costume

10: Marshall M-5 (ca. 1910) 1945 AP1 Burma
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fully blended together, but the weaving of these skirts was almost a lost art at the time of the invasion.

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Little children were wrapped in blankets or in garments that were cast off by their elders. When romping boys began to run around they did not bother with clothes until they were five or six, or even older. Little girls usually began to wrap a small *longyi* about their waists at three or four. Elders often went about with scant loin cloths, but very seldom did they appear without any clothing.

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With the rise of national self-consciousness, the Karens tried an adaptation of their national dress and, finding the old smock ill-adapted to modern conditions, they invented a jacket cut after the style of the ordinary European lounge jacket made of the native cloth and embroidered with some of the designs of the original smocks. There were many patterns of these and they became very popular among the younger men in the cities and towns and among older boys in schools. They were a sort of blazer such as is worn in schools in Europe or
[562]
America. A few Karens adopted the European style of men's dress, but few women in the cities wore anything except the usual Burmese costume.

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Among the Bwès and Pakus, another tribe near Toungoo, the women all wore skirts of an identical pattern. This had a black ground with two or three narrow horizontal stripes at about the height of the knees. But among the Sgaws there was a large number of patterns. The most common was a conventional design of horizontal stripes of various shades of red and in the middle a "python skin" in clouded pattern. This commemorated the old myth of the woman who was stolen by the

10: Marshall M-5 (ca. 1910) 1945 AP1 Burma
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legendary white python and who was released only by the sacrifice of her husband. On her release she wove the pattern of the python's skin into her skirt thus offering him the greatest insult that she knew. (This incident is related in the story of "Ku Law Lay and Naw Mu Eh".)

Bathing is an important item of comfort in a hot country, being not so much for cleanliness as for coolness. In the hills where the water is icy cold as it comes from the mountain springs, and where often the village is located far above the water streams, bathing is not indulged in to any great extent. Nor do Karens mind dirty clothes, for they know that much washing wears them out, as they have to depend upon rubbing and pounding rather than upon soap. In the seclusion of the mountain forests they often play about in the water without clothes. On the plains, where bathing is more common either in the open rivers or at the village well, they

Karen male costume

Dr. Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

migration of the Karen people. The vicinity of Laboung was
ably the stopping-place on their long journey.[10]
Mr. J. O'Riley, one of the earliest English officers to travel in
Karenni, writes that he found traditions indicating that the

KAREN HILL MEN COMING DOWN TO THE PLAINS

try around Pagan was one of the early homes of the Karen
that they were driven southwest from there, while the Chinese
were with them were driven back to their own country, and the
hs (foreigners), northward. The Karen then appear to have
to the Shan country, Hyoung Yuay, and thence to have been
n to the Myobyay province. Here, according to tradition, they
again attacked and, having in time greatly increased in num-
they turned against the Shan, expelled them, and occupied
resent Red Karen country.[20]
The fact that the Karen are found farther south than the Shan
argues that they migrated earlier and were perhaps pushed
y the latter, who in turn may have given way before a more
rful force at their heels. O'Riley learned of a tradition of the
Karen which suggested that they had lived ten generations in
present home.[21] This would limit their sojourn here to a

[10] Lt. Col. A. R. Mackintosh, *The Karens of the Golden Chersonese*, p. 114.

19: Marshall M-6 (ca. 1910) 1922 AP1 Burma
Karen AP7

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Dougall say that "of all the tribes of the southwestern corner of the continent, the one which seems to us most closely akin to the Kayans [of Borneo] is that which comprises the several tribes of the Karen." (Vol. II, p. 235).

The similarity in culture and physical characteristics of the Kayan and Karen with some of the tribes of the Philippine Islands, *e. g.*, the Davao and Tinguian tribes, or between the Karen and certain of the Malays, is strong. The similarity of the name "Kayan" with that by which the Karen are known to the Burmans is also striking; but it seems fairly clear that if this accidental similarity of name did not exist, the Kayans would not have been considered closer than the Dyaks in kinship to the Karen. Dr. J. H. Vinton, who has had a life-long acquaintance with the Karen, thinks that they are resembled more by the Dyaks than by the Kayans. He expressed this view after a recent tour through Borneo. These similarities suggest that most of these tribes are not far removed from one another, and that they all belong to the Indo-Chinese stock, which, in turn, resembles the South China type, due no doubt to a common ancestry in the remote past.

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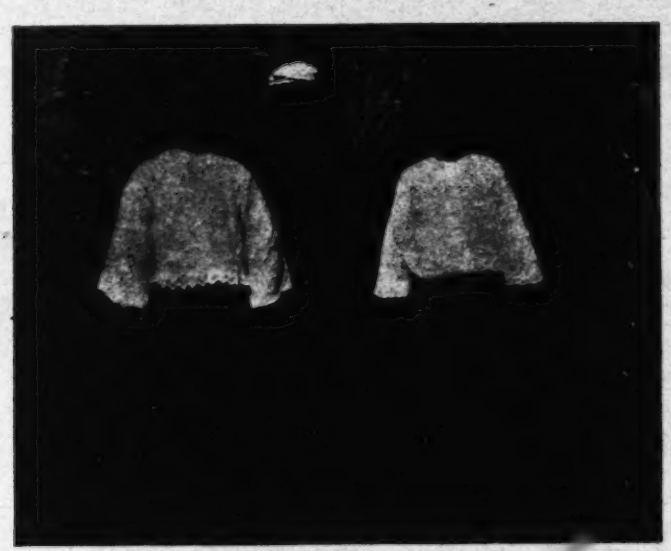

KAREN MEN FROM THE HILLS, THAYETMYO DISTRICT
The second man from the left is a village chief or headman. The fourth is a pleinman, who is the teacher in Pankabin Village

19: Marshall M-5 (ca. 1910) 1932 AP1 Burma
Karen AP7

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Profile View

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Karen Family With Traits of Mongolic Race—Front View
The rest of the villagers, to whom this family is related by the usual web of intermarriages, acknowledge the difference of features, but are at a loss to account for it.

19; Marshall M-S (ca. 1918) 1922 AF1 Burma
Karen AF7

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A Paku School Girl, Toungoo

19: Marshall M-5 (ca. 1919) 1922 AP1 Burma
Karen AP7

538 dred tales, legends, and mythical stories. A large proportion of these are in the nature of beast tales or fables, such as are found in India, Europe, and Africa. Some of the myths and legends are in the form of verse and were formerly recited at length at funerals and on other festal occasions, or were sung to the accompaniment of the harp. There are also the epics containing the "Y'wa" legends. Finally, a considerable amount of wise instruction is contained in the numerous short sayings, proverbs, and riddles that have survived. Fragments of the shorter and longer poems, chanted at funerals, have been quoted in the chapter on Funeral Customs, and some of the tales and myths have been referred to or paraphrased in other portions of this work. Further presentation and discussion of the Karen literature is reserved for a future study.

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A Karen Belle
Though not particularly handsome, many of the Karen maidens are very attractive.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

CHAPTER VI

DRESS AND ORNAMENTS

To describe in detail the costume of every tribe of the Karen would be like going into all the minutiae of the tartans of the Scotch and would of itself fill a volume. There are, however, certain characteristics of dress that prevail more or less widely among the whole people, and I shall endeavor to point these out. The "hse" is found in various forms among almost all the tribes. This resembles a smock in that it is a loose, unfitted garment, falling from the shoulders over the body. This "hse" is made by sewing together two narrow strips of cloth to form an oblong, inverted "meal-bag." Holes are left in the seams at the upper corners through which the arms are thrust, and another opening is left in the middle seam at the top, which serves as the neck of the garment. 291

For the men in the Sgaw and Pwo tribes living back in the hills this garment still serves as their entire costume. It reaches from the shoulders to the calves. In the Pegu Hills the Sgaw wear a garment that is white above, except for red selvedge lines along the seams, and has the lower third woven with red. The border between the two colors may be more or less variegated and embroidered. In the Moulmein and Papon districts and to the eastward the garment is made of alternating wide strips of white and red running its whole length.

Among the Bwe tribes the custom is to wear a shorter smock, which fits a little more closely than the one just described. It might be called a tunic. The loin-cloth (sometimes replaced by short trousers) is worn with the tunic. Various branches of the Bwe wear different arrangements of colors. The Paku wear a white tunic with a narrow red border around the bottom. In each village this border has a distinctive form. Among the other eastern hill tribes we find the Kerhker, sometimes called the Gai-hko, wearing a tunic embroidered with vertical figures like towers, from the top of which lines radiate like the rays of the rising sun. The Bwe tribes usually wear tunics of vertically striped weaves, some of

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

● 29| them, *e.g.*, the Mopgha, with narrow red lines. In the early days they wore scant loin-cloths, but nowadays they wear longer cloths or Shan trousers, like many of the other hill tribes. The Bwes wear

A Bwe Karen Man's Suit
Bwe Karen Hills, Toungoo District.

The smock is of white silk with red stripes and embroidery woven in. The loin cloth ("toh ku") is magenta and black. Both are of silk, for every man of any account feels he must have one silk suit.

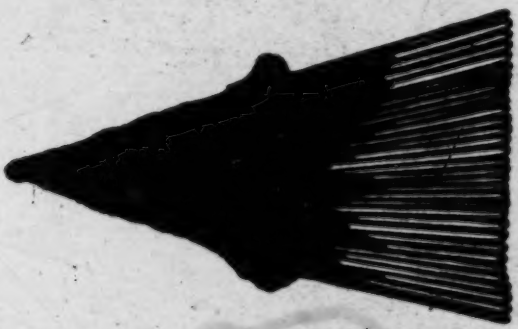
short breeches belted in at the waist with a string. These trousers are at first white with narrow red stripes, but soon become a dirty yellow, growing constantly darker with wear and age. The so-called "Pant Bwes" ornament their breeches with radiating lines

18; Marshall 14-6 (ca. 1918) 1922 AP1 Burma
Karen AP7

at the bottom. The Red Karen, who take their name from their red garments, wear short breeches of red cotton and a short close-fitting tunic of the same color. These soon become the color of dirt from the generous accretions of that substance which adhere to them. These people use a blanket, which is red and white striped when new. They discard both the tunic and blanket in warm weather. Cotton is the most common material used, but in Toungoo silk is often used, either alone or with the cotton.

In Lower Burma, on the plains, it has become customary for the men to wear Burmese garments. The only time they put on their Karen garments, if they have them, is when they hold their "Bgha" feast. The different tribes to the east wear the Shan costume, with more or less variation, all the way to the Chinese Border.

The Karen men knot up their long hair on the top of the head or over the right or left ear, according to the custom of their par-



A Karen Bamboo Comb

ticular locality, fastening it with a small triangular bamboo comb. No other head-dress is worn, except a piece of white muslin or other light-weight cloth, which may be put over the head as a turban or around it like a fillet, unless one should include the ornamental head-bands of the Karenni youth who, before marriage, wear necklaces of stones that have been handed down from father to son for generations, and ornaments for the head, neck, and ears, consisting of mother-of-pearl buttons interspersed with the shining wings of beautiful green beetles. All these are, however, given up at marriage and become the property of the bride.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

291 177 In the matter of adopting foreign dress the women are more conservative than the men. Long after every man in a village has taken on the Burmese costume, the women continue to wear their characteristic black smock over their Burmese jacket and "longyi" (skirt).

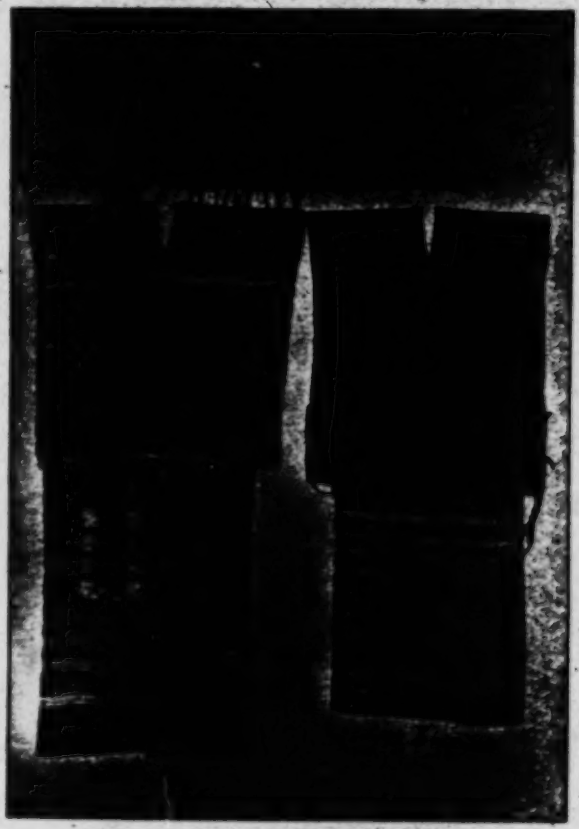
291 The Sgaw and Pwo women, after arriving at the age of puberty, wear a smock ("hse") and a shirt ("ni"). Little girls wear a single "hse," falling from their neck to their ankles, at least when it is new. In some villages they wear a white "hse," without any ornament or color, but in other places they wear a black garment ornamented with colored yarns at the neck and around the armholes. In some localities the maidens wear the long white "hse," reaching to the ankles, until they are married; but it is more common for them to put on the skirt and wear a shorter "hse" at about the time they arrive at maturity.

291 773 286 The women's dress varies from one tribe to another, and in some instances each village has its particular weave. There is considerable general similarity of the Karen designs to those in the Malay countries, in Borneo, and in the Philippines; but the particular Karen design, among the Sgaw women at least, is that supposed to be derived from the python. The story is that "Naw Mu E," one of the mythical characters of ancient times, was kidnapped by a fabulous White Python and carried off to his den. Later, her husband, hearing of her plight, came and rescued her by sacrificing himself at the mouth of the den, whereupon the woman was released and enabled to return to the upper earth again. Various versions of the story exist, one of which is that she was compelled by the python to weave patterns on its skin that still remain, but on being released showed her contempt for it by weaving skirts for herself of the same pattern, thus giving it the gravest insult she could inflict. This pattern soon became general among Karen women.

291 296 [178] Other patterns, of which there are many, are called by various names, as seeds, little pagodas, cowries, etc. Especially beautiful is the pattern or weave worn by the Mopgha women, which consists of a variety of figures in magenta, yellow, and green on a black ground. I have been told that the weaving of the designs for these skirts has become a lost art, none of the young women of the few villages of the Mopgha tribe having learned to weave these garments. The Bwe women usually wear a black "ni" or skirt with

19: Marshall M-6 (ca. 1956) 1959 AFI Burma
Karen AP7

a few horizontal stripes of white and red running through the middle. 291 286



Women's Garments

(1) A "kho pwi" or head-dress of a Sgaw Karen. (2) A smock ("hsi") and a skirt ("ta"), Sgaw Karen, from the Papa Hills, Toungoo District. The smock is embroidered with colored yarns and "Job's Tears." The middle of the skirt shows the python pattern. (3) A Sgaw Karen smock and skirt from Shwegyin District. This smock is trimmed with red braid, except the lower part which is finely woven ("ta").

The women of all these tribes wear the simplest kind of a skirt; it is a straight slip which, instead of being gathered about the waist, is drawn tight across the back, folded across the front, 291

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

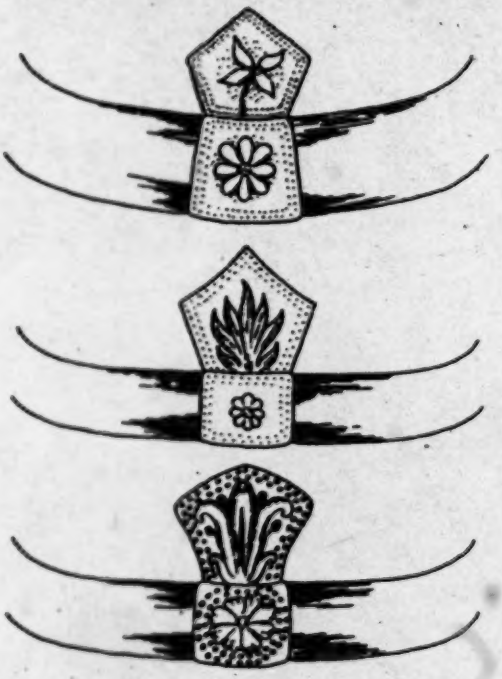
and the fulness tucked in at the waist line, thus allowing the action of the knees. The garment remains in place remarkably well, although no belt is used. When the women bathe—those on the plains doing so with much more regularity than their sisters in the hills—they bring the top of the skirt up under the armpits and fasten it over the breasts in the same manner as about the waist.

The jackets or smocks of the women present a variety of designs. The most common is the plain black or dark blue "hse" with little or no ornament on it. Sometimes it is decorated with small rosettes or stars of colored yarns or, among the Pwo, with fern-like figures. The prettiest decorations are made with the hard white seeds of various shapes of the plant called Job's Tears *(Coix)*. The variety mostly used are those resembling barberries, called "bwe" in Sgaw Karen and found all over the hills. These are sewed on the finished garment in parallel rows, in rows forming V-shaped figures, or in the forms of stars or rosettes and edging the arm and neck holes. Red yarns or pieces of red cloth are also sewed on to add to the ornamentation. In Shwegyin we often see a "hse" that is woven with elaborate designs of red and green on a black ground, red tape being sewed in vertical lines on the body of the garment and in horizontal lines over the shoulders. The head-dress of the women is called "hko peu ki" and among the Sgaw women consists of a piece of cloth about two yards long and a foot wide. The middle part is plain white. At either end there is a fancy woven ("u") portion about twenty inches long, red in color and crossed at intervals of two inches by transverse lines. In the middle of these colored ends is a white zigzag line representing a serpent. The other lines are in pairs, those equidistant from the zigzag above and below being alike and having their special designations. These names are, however, in archaic form, and their meaning is not well known. There are long white fringes on the ends of the head-dress and shorter colored ones at the ends of the cross lines. When worn, it is twisted about the head in such a way as to form a peak over the forehead with the colored fringes hanging down about the eyes and the long white fringes down the back. In a few villages in the Pegu Hills the women wear circlets ("hko hhlaw") of bamboo or silver, around which they coil their hair. The metal circlets are made of beaten silver a scant inch in width and long enough to go once and a half around the head, being held

19: Marshall M-6 (ca. 1910) 1923 AP1 Burma
Karen AP7

by a fancy clasp at the back, which keeps the band in place. Such silver circlets are valued at about ten rupees or more, according to the work on them.

The Karen make blankets of the same cloth that they use for their garments. They use two strips of white edged with red sel-



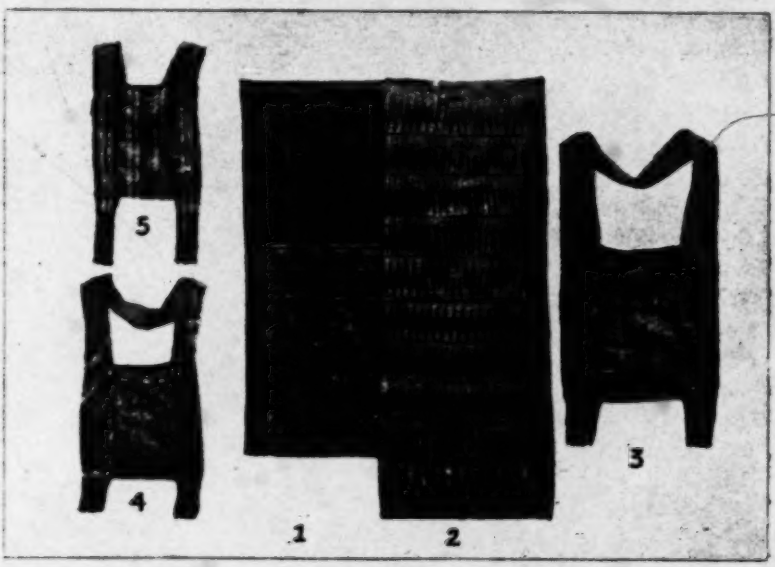
· WOMENS' · HEAD · DRESS ·
HALF SIZE

vedges, each piece being four yards long. These are sewed together lengthwise, and then one outer edge is sewed up to provide a half-open sleeping-bag. The fringes of the open end are drawn up over the head.

On the whole, the Karen are very careful about exposing their persons. The women have always worn the closed skirts and not the open "tamein," which was formerly in vogue among the Burmese. They seldom go without their jackets, though in the hills older women now and then leave them off. Little children run about more or less naked. Boys often find their garments a bother and

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

291 thrust them aside, but men usually are very careful about keeping their loins covered. When working, the men, who wear the "hse" or smock, pull the right arm inside the armhole and extend it again through the wide neckhole, so that the right arm and shoulder are entirely free for chopping or doing any other work at hand. They sometimes lower the whole garment to the waistline,



KAREN SKIRTS AND BAGS

No. 1 is a Mopgha Karen skirt, a black ground with silk embroidery in magenta, yellow, green, and red. The younger women have lost the art of weaving these garments. No. 2 is a Tavoy Sgaw Karen skirt woven in imitation of a popular Burmese pattern. The bags, Nos. 3 and 4, are Sgaw Karen, and No. 5, is Bwe.

where they knot it up in Burman fashion and thus leave the upper part of the body free. The Brecs are the poorest tribe of Karen and wear the scantiest clothing, consisting of short trousers. Often these are much the worse for wear. These people have rough small blankets, which they throw around themselves in cold weather. But more often they appear without them. The Karen on the plains bathe daily, doing so in their skirts ("longyi"), as do the Burmese. After the bath they slip the fresh garment over the wet one, which they allow to fall off as they fasten the other in place.

19; Marshall M-6 (ca. 1918) 1922 AFI Burma
Karen AFI

is not uncommon to see similar garters, if one may call them so, worn by many of the Karen, but usually they are made of a few strands of rattan interwoven in a neat band of about half an inch

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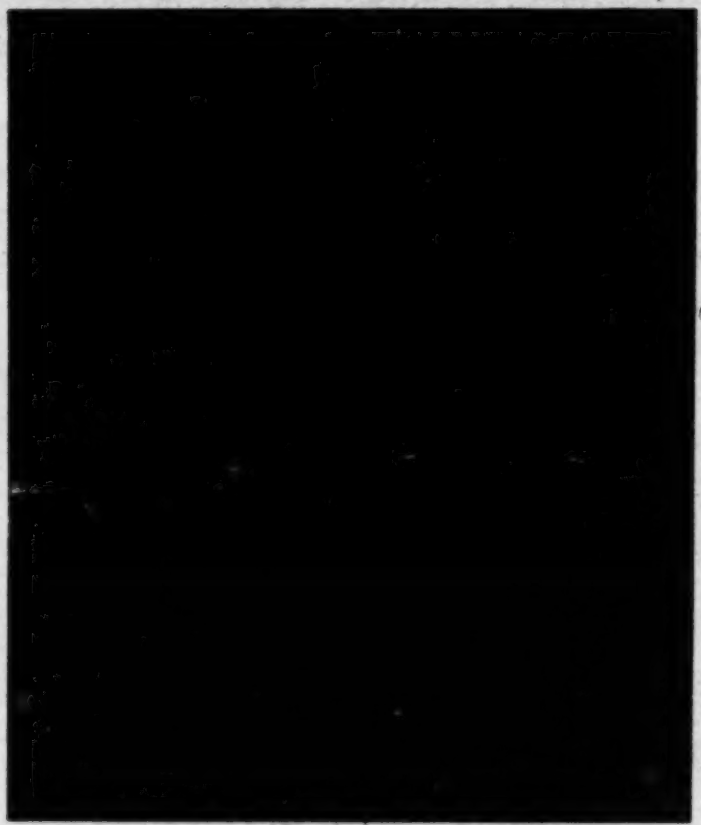

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A Padaung Couple—the Wife With Neck and Leg-rings

A large share of Padaung wealth is lavished on feminine attire. The brass rings around their legs and necks often weigh twenty pounds. This lady is not very stylish, for her neck has not been stretched enough. The longer the neck, the more attractive the lady.

in width. Some say that they wear these simply for ornament, and others think that they find them useful in walking long distances. In fact these leg-bands perform somewhat the function of the rubber stocking of the West.

19: Marshall M-5 (ca. 1910) 1922 AF1 Burma
Karen AF7

ordinary Karen comb, is made of strips of the outer shell of the bamboo, each about two inches long, and held together by a sealing-wax produced from the gum of a tree. The upper or pointed end of

A Bear's Tusk Comb

the comb is made small enough to be inserted into the open end of the tusk, where it is fixed in place with wax. (See *Frontispiece*, which shows how a comb is worn.)

Karen Girls in Dressing Costume
This illustrates the way in which the women secure their skirts by drawing them tightly to one side and then folding back the cloth and tucking it in on the opposite side.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
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TWO SHAW KAREN MAIDENS

One from Tharrawaddy and the other from Tavoy District. The Tavoy girl (on the right) is wearing a *sinbik* made of black velvet purchased in a bazaar and trimmed with embroidery of colored yarns. She also has on a head-band such as is worn in that district.

804 all of these units of measurement vary with the size and proportions of the individual, allowance is generally made for such variations. The cubit is commonly employed in all building operations, and men with long arms make the proper correction by measuring from the elbow to the first joint instead of to the tip of the middle finger. Contrariwise, small men add to their cubit the width of a finger or more to bring it to the standard length of a half-yard, which it is nowadays made to equal.

Measurements for longer or shorter distances are specified in relative terms, borrowed from one form or another of physical exertion. Such measurements are: the pace, *t' hka*; the stone's throw, *t' kwi leu*; a call (that is, as far as one can hear a shout), *t' kaw*. An indefinite distance of a mile or two, which one might

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

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OFF FOR THE FIELDS WITH BASKETS AND BAGS

The Karen always travel single-file. This picture shows four patterns of smocks trimmed with white seeds.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
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SGAW KAREN WOMEN CARRYING GRAIN IN LARGE BASKETS
Thayawaddy Hills

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KAREN HOUSES ON THE PLAINS

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

888 in which all wisdom and culture were supposed to have been revealed. The older the man, provided he had not begun to show too evident signs of decay, the wiser and more worthy of reverence he was thought to be. These old men repeated to the younger generation the "sayings of the elders" that had descended to them from former

[291]

Bringing Water for the Visitor, Nabaain Village, Thabawaddy District

generations. They were consulted on all occasions, and their advice was usually followed.

622 Above the elders was the village chief ("th'kaw" or "s'kaw"). He was actually the chief man in the village. His position was

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

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CARRYING WATER IN BAMBOO JOINTS
Pegu Hills, Thayrawaddy District.

When the village is on the high bank of a creek, it is no easy work to labor up with six or eight of these bamboos full of water. The strings holding the joints are of bark fibre. Both these girls are wearing Burmese jackets under their Karen "hses."

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

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believe it. This precept does not appear to have been well observed in practice.[2]

Love of peace is enjoined, because it conduces to happiness, long life, and prosperity. The daughters of one who loves peace,

DIPPING WATER FROM A SHALLOW STREAM

These little girls are all wearing the single white "hso," but the men have their loins girded up after the Burmese fashion.

the people are assured, will conduct themselves with propriety, and his sons will live happily. Evil-doers are doomed to ruin and disaster. Their "drums will become the property of others, their daughters will become slaves, and their sons, servants. Their lands will be destroyed, and their country will come to destruction. Evil-doers do not live to grow old."

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The section relating to duties to parents recounts the many cares of parents and enlarges on the expenditure of strength and sympathy by the mother in behalf of her children. The deduction set forth is that children should care for their parents when they grow old and provide them with food and drink. Those who fail in the performance of such filial duties will suffer for their sin, and

[2] See pp. 134, 238.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
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KAREN OF THEIR CREMATIONS ON THE PLAINS
Only the old grandmother retains any part of the Karen dress, and that is the skirt

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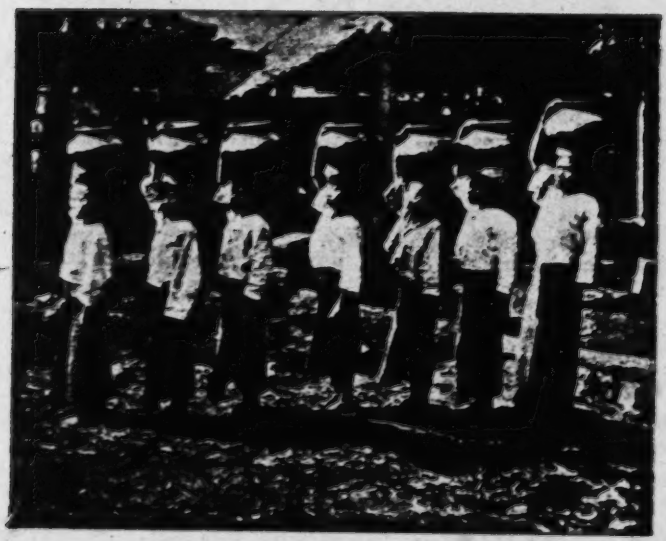

KAREN GIRLS OF THE PLAINS CARRYING WATER IN BAMBOOS FROM OF BURMESE MANUFACTURE

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

857 and in various ways manage to get a good deal of fun out of the few years elapsing before they have to assume their share of the labor in the field and the village.

Girls and young maidens are early trained to assist their mothers, especially in carrying up the water needed for domestic

[854 291]

CHILD RIDING ON ITS MOTHER'S HIP
The youngster does not like to face the camera so well as his mother. He is riding on her hip, which is the common method of carrying children all through the Orient. A silver earring can be seen in the mother's right ear.

524 857 uses. Their imitative play is, therefore, largely devoted to doing some of the things they see their mothers do. Besides this play at house-keeping they have other pastimes. Thus, when they hear the

19: Marshall M-6 (ca. 1918) 1922 AFI Bureau
Kmun AFI

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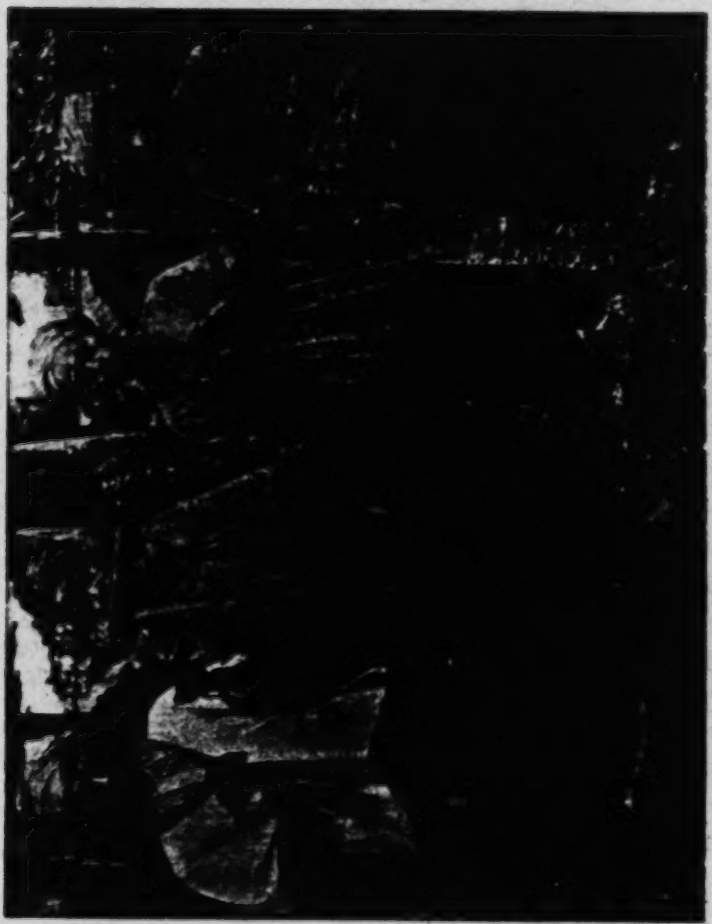
The parents apprehend that he is asking for their daughter. If not ready to give her in marriage, they may answer:

"This white pullet we have but raised;
Never once has she cackled."



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THE PARENTS OF THE DAUGHTER
Ready for the youth with the wedding hen, they are using Bornean instruments on which they are practising preparatory to the wedding ceremony on the morrow.

The hint is sufficient, and the mediator promptly makes his adieu in plainer speech:

"You have not received me. Do not revile me.
The youth's parents will keep their son.

[539]

19: Marshall M-5 (ca. 1910) 1922 AFI Burma
Karen AFI

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KAREN GIRLS OF THE PLAINS, THAMBAWADY DISTRICT
They have put on their best and brought out their umbrellas and handkerchiefs for display.

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CHRISTIAN CONVERTS, NEAR EH VILLAGE, THAMBAWADY DISTRICT
A village near the plains, hence the combination of Karen and Burmese costumes.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

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SGAW KAREN YOUNG WOMEN

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

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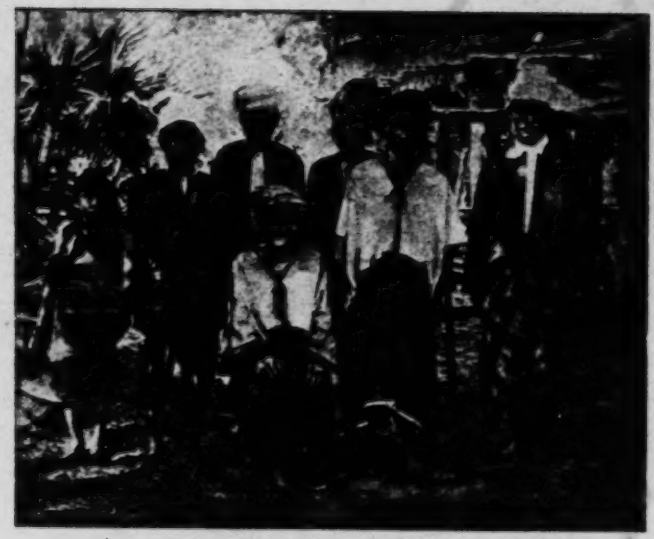

KAREN VILLAGERS, THAYAWADDY DISTRICT
Only the old men retain the Karen costume. On the plains practically all Karen men dress as do the Burmans.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

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VILLAGE SCHOOL CHILDREN WITH THEIR TEACHER

The Karen on the plains in the Prome District have become Burmanized. These children are wearing their hair trimmed Burmese fashion.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

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PAKU KAREN SCHOOL GIRLS
These maidens are carrying the smaller Toungoo baskets. They are wearing the usual Paku costume.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

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to the lot of the conscientious Karen. These holidays, however, have contributed in no small degree to sociability among the people, for they could spend them only in sitting at home in conversation and gossip with their friends over the hospitable betel-box. The rapid progress of the race in recent times has been accomplished by the breaking down of the validity of these tabus—a thing that is to be commended. Nevertheless, the civilizing agencies will have failed of performing an essential service, if they do not succeed in speedily creating a healthy public opinion and new social and religious sanctions in their place, in order to overcome the present tendency towards moral slackness.

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TWO KAREN CHRISTIAN PASTORS

The younger man (on the right) is the pastor and manager of the school shown above. The other is the son of the first convert in the Thayawaddy District.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

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KAREN THEOLOGICAL STUDENTS

The one on the left is the grandson of Thra Klaw Meh, Karen martyr, and the other of Thra Ng Lay, who narrowly escaped martyrdom.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
Karen AP7

THE KAREN PEOPLE OF BURMA

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A KAREN TEACHER AND LAHU BOYS
The man in the long garment is a Sgaw Karen, who is a missionary in the North Shan States among the Lahu people. He has brought three pupils to Lower Burma with him.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Karen AP7

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343. KAREN SPRING-SPEAR (DYAN)

making traps and snares for animals, whose habits they observe closely, and whose calls they mimic. Squirrels are their principal quarry. For deer they set a spring-spear called *dyan* at a salt-lick. This is a source of danger to travellers, who have to be on their guard for the warning sign set at the approaches to the *dyan*. They keep common wild cocks and pheasant cocks, as well as doves, for decoys. The decoy-cock is tied by the leg to a post in the centre of a circle of snares; when a wild bird hears him crow and comes to fight he is caught. [857] The chief game of Karén children is transfixing bamboo hoops as they bound past, a practice for spearing running game. The Karéns use a cross-bow [411] (No. 204), with simple, and occasionally also with poisoned arrows. All the [412] Karén utensils are of home manufacture, with the significant exception of the *dâ* and axe, their chief implements, which are made by Shans and Burmans. [439] They even make rough pottery when at a distance from the market. The [286] women spin, dye, and weave their own yarn; but they are beginning to use the ready-dyed yarn that is imported. Every member of a Karén household 585 labours for the common fund. Young Karéns do not marry till mature—twenty to twenty-four. Marriages are arranged by the elders; but, if a pair mate of their own choice, the lad has to give a buffalo or its value to the girl's parents. Unlike the marriages of the civilised races of the country, the Karén marriage is a great festivity. Karén unmarried women wear only a long smock (*thindding*) of plain white. Married women wear a blue embroidered smock over a figured loin-cloth. Men and women

344. KAREN HUNTERS BRINGING IN WILD PIG

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350. KAREN SPEARMAN.

25; Ferrars E-5 (ca. 1890) 1901 API Burma
Karen AP7

[opp. p. 154]

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21: Credner K-5 (1927-1929) 1935 AOI Thailand Aoi
Semang ANT
Karen APT

(p. 267a)

Plate 13

[opp. 152]

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Abb. 19 Peninsular Siam. Semang. Representatives of the Primitive Forest Collecting Peoples. The spiral hair of the Negroids is clearly recognizable. The man carries a blowpipe as his weapon. Koke Bodi, Pattani. Photograph: E. Groote, May 1929.

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Abb. 20. Northern Siam, White Karen. Representatives of the Forest Hoe-Culture Peoples. The jacket of the woman, adorned with beautiful patterns consisting of Colix lachryma (Job's tears) seeds sewn to it. Between Chiangmai and Machongson. Photograph: W. Credner, December 27, 1928.